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Child Protection Education for Female Inmates at the Bengkulu Women's Correctional Institution: A *Fiqh siyasah* Perspective

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ABSTRACT

Child protection education plays a crucial role in raising awareness of children's rights, preventing violence against children, and fostering responsible parenting, including among women serving custodial sentences. This study examines the implementation of child protection education for female inmates at the Bengkulu Women's Correctional Institution from the perspective of *fiqh siyasah*. It seeks to analyse the forms of educational interventions provided, the challenges encountered in their implementation, and their alignment with Islamic principles of governance and the protection of public welfare. This study employs a qualitative descriptive approach, using observation, interviews, and documentation to explore educational practices and the experiences of female inmates. The data are analysed thematically by examining the relationship between child protection principles, the rights of children, and the normative framework of *fiqh siyasah*, particularly the principles of justice (*al-'adl*), public welfare (*maslahah*), and the protection of offspring (*hifz al-nasl*). The study is expected to demonstrate that child protection education in correctional settings constitutes an important rehabilitative intervention that extends beyond individual awareness to support family resilience and prevent the recurrence of violence against children. From the perspective of *fiqh siyasah*, such education reflects the state's responsibility to safeguard children's rights through equitable, humane, and sustainable policies. Strengthening educational programmes, improving institutional collaboration, and integrating Islamic ethical values into rehabilitation initiatives are therefore essential to ensuring that female inmates can contribute to a safer and more protective environment for children after their release.

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Introduction

Child protection constitutes a fundamental element of human rights, social justice, and sustainable societal development. Every child is entitled to protection from violence, exploitation, neglect, and other forms of treatment that may compromise their physical, psychological, social, and moral development. The fulfilment of these rights requires a comprehensive approach involving families, communities, educational institutions, and state authorities (Landgren, 2005). Child protection should not be understood merely as a preventive measure against violence but also as a continuous effort to establish a safe environment in which children can grow, develop, and participate in society without fear of abuse. The effectiveness of child protection policies depends substantially on public awareness, institutional accountability, and the capacity of individuals to recognise and respond appropriately to situations that threaten children's welfare (Daro & Dodge, 2009). These considerations highlight the importance of educational interventions that promote a shared understanding of children's rights and the responsibilities associated with their protection.

Family environments play a particularly significant role in determining children's well-being, as parents and caregivers are generally responsible for meeting their fundamental needs and providing emotional security. Parental knowledge, attitudes, and behaviour can influence the ways in which children experience care, discipline, communication, and protection. Limited awareness of children's rights may contribute to inappropriate parenting practices, including verbal aggression, physical punishment, emotional neglect, and other forms of violence (Newland, 2015). Child protection education therefore serves as an important instrument for strengthening parental awareness and encouraging non-violent approaches to child-rearing. Such education is particularly relevant for individuals whose personal circumstances, social vulnerabilities, or previous experiences may affect their capacity to fulfil parental responsibilities (Schmid & Garrels, 2021). The provision of structured educational programmes can help participants understand the legal consequences of violence against children, recognise the importance of children's developmental needs, and develop more constructive approaches to parenting and family relationships.

The need for child protection education becomes more complex when it involves women serving custodial sentences in correctional institutions. Female inmates may experience multiple challenges, including separation from their children, disrupted family relationships, social stigma, psychological distress, and uncertainty regarding their roles after release. These circumstances can affect their emotional well-being and their ability to maintain meaningful relationships with their families. Correctional institutions consequently have an important role beyond the administration of punishment, particularly in facilitating rehabilitation, strengthening social responsibility, and preparing inmates for reintegration into the community. Educational interventions concerning child protection can form part of this rehabilitative process by enabling female inmates to reflect on parental responsibilities, understand children's rights, and develop the knowledge

necessary to establish safer family environments. The relevance of such programmes lies in their potential to address not only individual awareness but also the broader social conditions that influence the protection and well-being of children (Richie, 2001).

The Indonesian legal framework provides an important foundation for the implementation of child protection initiatives. Law Number 35 of 2014 concerning Amendments to Law Number 23 of 2002 on Child Protection affirms the state's responsibility to safeguard children's rights and protect them from violence and discrimination. Law Number 22 of 2022 concerning Corrections also establishes a framework for the treatment of prisoners that emphasises the fulfilment of rights, rehabilitation, and social reintegration (Pasaribu et al., 2025). These legal provisions demonstrate that the protection of children and the rehabilitation of inmates are interconnected concerns within the broader framework of state responsibility. Female inmates remain entitled to humane treatment and appropriate rehabilitation programmes, while children retain their rights regardless of their parents' legal circumstances. The integration of child protection education into correctional programmes can therefore be understood as a practical effort to connect the objectives of criminal rehabilitation with the state's obligation to uphold children's rights.

The Bengkulu Women's Correctional Institution provides a relevant setting for examining the relationship between correctional rehabilitation and child protection education. Female inmates constitute a group whose educational needs may extend beyond vocational training and general personal development to include family relationships, parental awareness, and the fulfilment of responsibilities towards children. Educational programmes delivered in correctional settings may offer opportunities to improve inmates' understanding of child protection legislation, identify forms of violence against children, and encourage the adoption of more responsible parenting practices. The institutional environment also presents particular challenges, including limited programme resources, differences in educational backgrounds, varying levels of awareness, and restrictions on maintaining direct contact with family members. These conditions make it necessary to examine whether child protection education is implemented in a manner that responds to the actual needs of female inmates. An assessment of the educational process can provide insight into the extent to which correctional institutions contribute to preventive child protection efforts through rehabilitation and the development of individual responsibility.

The perspective of *fiqh siyasah* offers a normative framework for analysing the state's responsibility to protect children and provide appropriate guidance for individuals undergoing rehabilitation (Ediz et al., 2026). As a field of Islamic legal thought concerned with governance and the administration of public affairs, *fiqh siyasah* examines the exercise of authority in relation to justice, public welfare, accountability, and the protection of fundamental interests. These principles provide a basis for evaluating public policies and institutional practices according to their contribution to human dignity and societal well-being. In the context of correctional education, the state is not only responsible for enforcing the law but also for ensuring that rehabilitative measures support the development of responsible individuals and the protection of vulnerable groups. Child protection education can consequently be examined as an expression of governance that seeks to prevent harm, strengthen social responsibility, and promote the welfare of children within the framework of Islamic legal and ethical principles.

The relevance of *fiqh siyasah* becomes more apparent when child protection education is examined through the objectives of *maqasid al-shari'ah*, particularly the preservation of offspring (*hifz al-nasl*). This principle emphasises the importance of safeguarding family continuity, protecting children, and maintaining the conditions necessary for the healthy development of future generations. The principles of justice (*al-'adl*) and public welfare

(*maslahah*) further support the provision of educational opportunities that respond to the needs of female inmates while protecting children from potential harm. From this perspective, rehabilitation should not be limited to the completion of a custodial sentence but should also encourage behavioural improvement, ethical awareness, and the restoration of constructive social relationships. Child protection education can therefore be understood as a preventive and rehabilitative measure that connects individual development with the broader public interest. Its implementation reflects the potential compatibility between contemporary child protection policies and Islamic principles of governance, provided that the programmes are delivered in ways that respect human dignity and prioritise children's welfare.

Existing discussions on child protection, correctional rehabilitation, and Islamic governance provide important conceptual foundations for this study. Child protection scholarship commonly emphasises legal safeguards, parental responsibility, violence prevention, and institutional coordination, while studies of correctional rehabilitation frequently address vocational training, psychological support, and social reintegration. Research grounded in Islamic legal perspectives also examines the relationship between state authority, public welfare, justice, and the protection of family life. A relevant analytical gap remains in understanding how child protection education for female inmates can be examined through the principles of *fiqh siyasah*, particularly within the institutional context of a women's correctional facility in Bengkulu. The intersection of these areas requires attention to both the practical implementation of educational programmes and their normative justification within Islamic governance. This study addresses that intersection by examining child protection education as a rehabilitative intervention and evaluating its relevance to the protection of children's rights, the development of parental responsibility, and the fulfilment of public welfare objectives.

This study aims to analyse the implementation of child protection education for female inmates at the Bengkulu Women's Correctional Institution from the perspective of *fiqh siyasah*. Specifically, it examines the forms and content of educational activities, the challenges affecting their implementation, and the extent to which the programmes reflect the principles of justice, public welfare, and the preservation of offspring. A qualitative descriptive approach provides the basis for exploring institutional practices and understanding the experiences and perspectives of individuals involved in the educational process. The analysis connects the empirical dimensions of correctional education with the normative principles of Islamic governance and the applicable Indonesian legal framework. The study is expected to contribute to academic discussions on child protection and correctional rehabilitation by presenting an integrated perspective that considers children's rights, the rehabilitative needs of female inmates, and the state's responsibility to promote social welfare. Its findings may also inform the development of more responsive educational programmes and strengthen institutional efforts to prepare female inmates for responsible family relationships and safer environments for children following their reintegration into society.

Research Method

This study employs a qualitative descriptive approach to examine child protection education for female inmates at the Bengkulu Women's Correctional Institution from the perspective of *fiqh siyasah*. The qualitative approach is selected to obtain an in-depth understanding of the implementation of educational activities, the challenges encountered during their delivery, and their relevance to the protection of children's rights and the development of parental responsibility. The research is conducted at the Bengkulu

Women's Correctional Institution, with female inmates and relevant correctional officers serving as the primary sources of information. Data are collected through observation, semi-structured interviews, and documentation. Observation is used to examine the implementation of educational activities and the institutional environment, while interviews explore participants' understanding of child protection, their experiences of the educational process, and the perspectives of correctional officers regarding programme implementation. Documentation is employed to examine relevant institutional records, educational materials, and applicable legal provisions concerning child protection and correctional rehabilitation.

The collected data are analysed through data reduction, data presentation, and conclusion drawing to identify recurring themes and establish relationships between empirical findings and the study's theoretical framework. Data credibility is strengthened through triangulation of observation, interview, and documentary evidence. The analytical process focuses on three principal dimensions: the implementation of child protection education, the institutional and individual factors influencing its effectiveness, and its conformity with the principles of *fiqh siyasah*. The normative analysis draws upon the principles of justice (*al-'adl*), public welfare (*maslahah*), and the preservation of offspring (*hifz al-nasl*) within the broader framework of *maqasid al-shari'ah*. These principles are used to assess the extent to which child protection education supports children's rights, promotes responsible parenting, and reflects the state's responsibility to safeguard public welfare. The integration of empirical and normative analysis enables the study to develop a comprehensive understanding of child protection education as both a rehabilitative intervention and an instrument for advancing child welfare in accordance with Islamic legal principles.

Results and Discussion

1. The Implementation of Child Protection Education for Female Inmates

Child protection education represents an important component of correctional rehabilitation because it addresses the knowledge, attitudes, and responsibilities required to create a safe environment for children. Within the context of the Bengkulu Women's Correctional Institution, the implementation of such education can be examined in relation to the educational needs of female inmates, their family circumstances, and the institutional capacity to facilitate behavioural improvement. The central concern is whether educational activities provide inmates with a meaningful understanding of children's rights, the forms of violence against children, and the responsibilities associated with caregiving. An effective educational programme should extend beyond the transmission of legal information to encourage reflection on parenting practices, emotional regulation, and the prevention of harmful behaviour. This orientation places child protection education within a broader rehabilitative framework that seeks to prepare inmates for responsible participation in family and community life (Haghshenas et al., 2026).

The substantive content of child protection education should encompass several interconnected dimensions. The first concerns the recognition of children's fundamental rights, including the rights to safety, development, education, health, and protection from violence. The second involves the identification of physical, psychological, sexual, and emotional abuse, as well as neglect and exploitation. The third addresses constructive parenting practices, communication within families, and non-violent approaches to discipline (Derysmono et al., 2026). The fourth concerns the legal and social consequences of conduct that violates children's rights. These dimensions provide a foundation for assessing the relevance and comprehensiveness of educational activities within a

correctional setting. Their practical value depends on whether the material is presented in an accessible manner and whether participants have opportunities to relate the information to their own experiences and future responsibilities.

The correctional environment introduces particular considerations into the delivery of child protection education. Female inmates may have different educational backgrounds, family histories, parenting experiences, and levels of familiarity with child protection legislation. A uniform instructional approach may therefore be insufficient to address their varied needs. Educational activities should accommodate differences in literacy, emotional readiness, and previous exposure to violence or family conflict. Facilitated discussions, case-based learning, guided reflection, and practical parenting scenarios may help participants connect abstract legal principles with everyday situations. The suitability of these methods at the Bengkulu Women's Correctional Institution requires examination through direct observation and interviews with participants and correctional officers. Such evidence is necessary to determine whether the educational approach reflects the circumstances of female inmates and supports meaningful learning.

The assessment of programme implementation should distinguish between the availability of educational activities and their actual contribution to participants' understanding. The existence of an activity does not automatically establish that inmates have acquired sufficient knowledge or developed more protective attitudes towards children. Evidence concerning participation, comprehension, opportunities for discussion, and the perceived relevance of the material is therefore essential. Institutional documentation may clarify the frequency and structure of educational activities, while interviews may reveal how participants interpret the information provided. Observation can further establish whether the learning environment encourages engagement and whether the delivery methods are appropriate for the intended beneficiaries. This combination of evidence allows the implementation process to be assessed more systematically without equating programme attendance with demonstrable behavioural change.

2. Child Protection Education as a Rehabilitative Instrument

The rehabilitative function of child protection education extends beyond the immediate acquisition of knowledge. Correctional rehabilitation seeks to support personal development, strengthen social responsibility, and prepare inmates for reintegration into society. Educational interventions concerning children's rights can contribute to these objectives by encouraging participants to reflect on the consequences of violence, recognise the needs of children, and consider more constructive responses to family difficulties. The potential contribution of such education lies in its capacity to connect individual learning with the restoration of social relationships. For female inmates who have children, this process may also involve reconsidering parental responsibilities and identifying appropriate ways to maintain supportive relationships during incarceration and after release (Kaphle & Giri, 2026).

Parenting responsibilities require particular attention because incarceration can disrupt communication, caregiving arrangements, and emotional connections between mothers and children. Separation may create difficulties for both the parent and the child, especially when family relationships are already affected by conflict or instability. Child protection education should therefore acknowledge that responsible parenting involves more than the physical presence of a parent. It also requires respect for children's dignity, sensitivity to their emotional needs, appropriate communication, and a commitment to preventing violence. Educational activities may help inmates understand these responsibilities and identify practical strategies for strengthening family relationships within the limits

imposed by incarceration. The relevance of these strategies must nevertheless be evaluated in light of each participant's circumstances, the availability of family support, and the applicable institutional rules.

The rehabilitative value of education also depends on its relationship with other forms of correctional support. Child protection issues may intersect with psychological well-being, family conflict, economic insecurity, and limited access to parenting resources. Educational sessions alone may not adequately address these interconnected concerns. Coordination between correctional officers, social workers, counsellors, child protection professionals, and relevant community institutions could provide a more comprehensive support system. Such collaboration may help ensure that inmates receive accurate information, appropriate referrals, and practical guidance concerning family reintegration. The implementation of these arrangements at the Bengkulu Women's Correctional Institution should be established through institutional records and interviews rather than assumed from the existence of a general rehabilitation mandate.

Programme effectiveness should consequently be evaluated through indicators that reflect both immediate learning and longer-term outcomes. Immediate indicators may include participants' understanding of children's rights, their ability to identify forms of abuse, and their knowledge of appropriate responses to suspected violence. Intermediate indicators may concern changes in attitudes towards non-violent parenting, awareness of available support services, and the ability to formulate practical strategies for protecting children. Longer-term outcomes may include improved family communication and the sustained application of child protection principles following release. These outcomes require different forms of evidence and cannot be established solely through attendance records or participants' immediate responses. A careful distinction between educational outputs, changes in understanding, and actual behavioural outcomes is necessary to avoid overstating the contribution of correctional education (Smith & Simeon De Jager, 2026).

3. The Legal Framework for Child Protection and Correctional Rehabilitation

The implementation of child protection education must be understood within the Indonesian legal framework governing children's rights and the treatment of prisoners. Law Number 35 of 2014, which amends Law Number 23 of 2002 concerning Child Protection, provides an important normative basis for safeguarding children from violence, discrimination, and other forms of treatment that threaten their welfare. The legislation establishes child protection as a responsibility requiring the involvement of the state, government institutions, families, and society. Its relevance to correctional education lies in the need to ensure that parental circumstances do not diminish children's entitlement to protection. Educational activities can help communicate the legal significance of these rights and encourage awareness of the responsibilities that accompany the exercise of parental authority.

Law Number 22 of 2022 concerning Corrections provides a complementary framework for understanding rehabilitation and social reintegration. The correctional system is not confined to the execution of custodial sentences; it also encompasses the treatment and development of prisoners in accordance with applicable law (Wibowo & Simatupang, 2026). Child protection education can be situated within this broader rehabilitative orientation because it addresses knowledge and social responsibilities that may be relevant to inmates' lives after release. The relationship between the two legal frameworks demonstrates that correctional rehabilitation and child protection are not mutually exclusive objectives. The protection of children can form part of a wider effort to support responsible behaviour, reduce the risk of harm, and facilitate constructive participation in society.

The normative existence of legal provisions does not, however, establish that their objectives have been fully achieved in institutional practice. The practical implementation of child protection education depends on the availability of suitable learning materials, the competence of facilitators, the continuity of educational activities, and the institution's capacity to address participants' needs. The analysis should therefore examine the relationship between legal commitments and the actual delivery of educational interventions at the Bengkulu Women's Correctional Institution. Particular attention should be given to whether the material communicates children's rights accurately, whether inmates can access appropriate guidance, and whether institutional arrangements support the continuity of learning. This approach makes it possible to assess implementation in substantive terms rather than treating regulatory compliance as sufficient evidence of educational effectiveness.

Table 1. Analytical Framework for Child Protection Education in Correctional Settings

Analytical dimension	Relevant legal or institutional basis	Indicators for empirical assessment
Children's fundamental rights	Law No. 35 of 2014 concerning Child Protection	Participants' understanding of children's rights and protection from violence
Prevention of violence	Child protection legislation and relevant institutional programmes	Ability to identify abuse, neglect, and appropriate protective responses
Parental responsibility	Child protection principles and family-related responsibilities	Understanding of non-violent parenting and children's developmental needs
Correctional rehabilitation	Law No. 22 of 2022 concerning Corrections	Integration of child protection education into rehabilitative activities
Institutional coordination	Relevant correctional and child protection arrangements	Evidence of collaboration, referrals, and access to specialist support
Reintegration into society	Correctional rehabilitation and social reintegration objectives	Preparation for family relationships and the continuation of protective practices

The framework presented in Table 1 connects the normative objectives of child protection with the practical dimensions of correctional rehabilitation. Its principal contribution is to distinguish between the existence of legal obligations and the mechanisms through which those obligations may be translated into educational activities. The framework also clarifies the types of evidence needed to assess the implementation process. For example, information about the availability of learning materials may demonstrate institutional preparation, whereas interviews concerning participants' understanding may provide insight into educational outcomes. Evidence of coordination with external professionals may further clarify whether the programme is supported by an adequate institutional network. These indicators should be interpreted collectively because no single dimension is sufficient to establish the overall effectiveness of child protection education.

4. Child Protection Education from the Perspective of *Fiqh siyasah*

The perspective of *fiqh siyasah* provides a normative basis for examining child protection education as part of the state's responsibility to administer public affairs and protect the welfare of society. Islamic governance places importance on the exercise of authority in

accordance with justice, accountability, and the prevention of harm. These principles are relevant to correctional institutions because the state retains responsibility for the humane treatment and rehabilitation of inmates while also safeguarding the rights of vulnerable groups, including children. The provision of educational opportunities for female inmates may therefore be assessed according to whether it supports personal development, promotes responsible conduct, and contributes to the protection of children's welfare. From this perspective, correctional education is not merely an administrative activity but a potential expression of governance directed towards social benefit.

The principle of justice (*al-'adl*) is particularly relevant to the design and delivery of educational programmes. Justice requires that female inmates be treated with dignity and have appropriate opportunities to participate in rehabilitative activities, irrespective of their social background or educational attainment. It also requires that children's rights remain protected regardless of their parents' legal status. These two considerations should be addressed together rather than understood as competing interests. Educational programmes must respect the rights of inmates while ensuring that the welfare and safety of children remain central to child protection efforts. The principle of justice consequently supports an approach that combines humane treatment, access to relevant education, and clear recognition of parental responsibilities (Mustakim et al., 2026).

The principle of public welfare (*maslahah*) provides a further basis for evaluating the social significance of child protection education. In the context of *fiqh siyasah*, public welfare concerns the promotion of beneficial conditions and the prevention of harm within society. Child protection education may serve this objective by increasing awareness of violence prevention, encouraging responsible parenting, and strengthening the capacity of individuals to recognise risks affecting children. Its potential benefits extend beyond individual participants because improved awareness may contribute to safer family relationships and greater recognition of children's rights within the wider community. The extent of these benefits, however, depends on the quality of programme implementation and the extent to which educational messages are translated into appropriate practices. Claims concerning measurable social impact must therefore be supported by evidence rather than derived solely from the normative desirability of the programme.

The preservation of offspring (*hifz al-nasl*), as one of the objectives associated with *maqasid al-shari'ah*, provides an especially relevant analytical connection between Islamic legal principles and child protection. This objective concerns the protection and continuity of future generations, including the conditions necessary for children's safety, development, and well-being. Within the correctional context, the principle supports educational efforts that encourage the prevention of violence, the fulfilment of parental responsibilities, and the development of a protective family environment. Its application should not be reduced to the preservation of biological lineage alone. A meaningful analysis must also consider the quality of care, the dignity of children, and the prevention of conduct that threatens their physical and psychological well-being (Wafiyah, 2026). Child protection education can thus be examined as a means of translating the broader objectives of Islamic law into practical concerns relating to family life and social responsibility.

Table 2. Analysis of Child Protection Education through the Perspective of *Fiqh siyasah*

Islamic principle	Core meaning	Relevance to child protection education
Al-'adl (justice)	Fair treatment, dignity, and the fulfilment of rights	Ensuring appropriate educational opportunities for inmates while respecting children's rights

Maslahah (public welfare)	Promotion of benefit and prevention of harm	Strengthening awareness of violence prevention and responsible parenting
Hifz al-nasl (preservation of offspring)	Protection of offspring and the conditions supporting their welfare	Encouraging safe caregiving, protection from abuse, and healthy family relationships
Amanah (trust and responsibility)	Responsible fulfilment of duties entrusted to individuals and institutions	Reinforcing parental responsibility and institutional accountability
Tarbiyah (education and development)	Cultivation of knowledge, character, and responsible conduct	Supporting learning, reflection, and behavioural improvement during rehabilitation

Table 2 demonstrates how Islamic principles can be used to evaluate both the objectives and the implementation of child protection education. Justice emphasises the need to respect the rights of inmates and children, while public welfare directs attention to the prevention of harm and the promotion of safer social conditions. The preservation of offspring places children's well-being within the broader objectives of Islamic law, whereas amanah highlights the responsibilities of parents and public institutions. The educational dimension of tarbiyah further emphasises the importance of developing knowledge and responsible conduct. These principles complement one another and provide a coherent basis for examining whether correctional education advances both individual rehabilitation and the protection of children.

The integration of *fiqh siyasah* into the analysis also requires attention to the relationship between normative ideals and institutional responsibility. Islamic principles cannot be regarded as fulfilled merely because a programme adopts religious terminology or refers to moral values. Their relevance must be assessed through the substance of educational content, the fairness of access, the quality of institutional support, and the programme's orientation towards preventing harm. Educational activities should provide accurate information, respect participants' dignity, and encourage the practical application of protective principles. The empirical analysis must establish whether these characteristics are present at the Bengkulu Women's Correctional Institution. Such an approach avoids treating Islamic legal principles as abstract justifications and instead uses them as evaluative standards for understanding institutional practices.

5. Institutional Challenges and Opportunities for Programme Development

The development of child protection education in correctional institutions may be affected by several structural and practical considerations. Differences in inmates' educational backgrounds can influence their ability to understand legal terminology, interpret examples of violence, and apply educational material to family situations. Limited access to specialist facilitators or supporting materials may also restrict the depth of instruction. The institutional demands of correctional administration can create additional challenges concerning scheduling, programme continuity, and coordination with external organisations. These factors constitute relevant areas of investigation at the Bengkulu Women's Correctional Institution, although their actual presence and significance must be established through field evidence. A rigorous analysis should distinguish between general challenges associated with correctional education and difficulties specifically documented at the research site.

Institutional collaboration offers a potential means of addressing these challenges.

Correctional officers may contribute knowledge of inmates' institutional circumstances, while child protection professionals can provide specialised information concerning children's rights, violence prevention, and appropriate referral mechanisms. Psychologists or counsellors may assist participants in understanding emotional regulation and family conflict, subject to professional competence and the needs identified through appropriate assessment. Cooperation with relevant government agencies and community organisations may also support continuity between correctional education and post-release reintegration. These arrangements should be developed with due regard for confidentiality, informed participation, safeguarding requirements, and the best interests of children. The involvement of external institutions should therefore be understood as a potential improvement strategy whose suitability must be assessed in relation to local resources and actual programme needs.

A further opportunity concerns the evaluation of educational outcomes. Institutions may benefit from a structured assessment system that distinguishes programme delivery from learning outcomes and longer-term behavioural changes. Initial assessments can establish participants' existing knowledge, while post-programme assessments may indicate whether understanding has improved. Follow-up mechanisms, where feasible and ethically appropriate, may provide information about the continued relevance of the education after release. The assessment process should avoid intrusive monitoring of family relationships and should not assume that participants can demonstrate immediate behavioural change in circumstances where social and economic constraints remain significant. Evaluation should instead identify realistic indicators, document limitations, and provide a basis for improving educational content and delivery methods over time.

The development of a sustainable programme also requires sensitivity to the relationship between rehabilitation and child safeguarding. Female inmates should be encouraged to acquire knowledge and develop protective attitudes without being subjected to stigma or assumptions about their parental capabilities. The fact of incarceration alone does not establish that an individual poses a continuing risk to a child, just as participation in educational activities does not automatically establish that every safeguarding concern has been resolved. Individual circumstances must be assessed appropriately, and decisions affecting children must prioritise their safety and best interests. This balanced approach is consistent with the principles of justice and public welfare because it recognises the dignity of inmates while maintaining the independent importance of children's rights.

6. Integrating Legal Protection, Rehabilitation, and Islamic Governance

The relationship between child protection legislation, correctional rehabilitation, and *fiqh siyasah* provides an integrated framework for understanding the purpose of child protection education. Indonesian law establishes the normative obligations associated with children's rights and the rehabilitation of prisoners, while Islamic governance principles offer an ethical and jurisprudential perspective for evaluating the public responsibilities involved. These frameworks converge around the importance of preventing harm, respecting human dignity, and supporting social welfare. Their integration does not eliminate differences in legal authority or analytical method. Rather, it enables the study to examine the practical implementation of educational activities alongside the broader normative objectives that justify their provision.

The principal analytical contribution of this integration lies in recognising child protection education as an intervention situated at the intersection of individual development and public responsibility. Its significance cannot be measured exclusively by the number of educational sessions delivered or the amount of information presented. The assessment must also consider whether the programme responds to the needs of female

inmates, communicates children's rights accurately, and creates opportunities for participants to develop practical knowledge relevant to family life. From the perspective of *fiqh siyasah*, the programme's value is closely related to its contribution to justice, public welfare, and the preservation of offspring. These principles provide a basis for evaluating educational priorities without presuming that normative alignment necessarily produces measurable outcomes.

The findings of an empirical investigation at the Bengkulu Women's Correctional Institution should ultimately establish how these objectives are reflected in actual institutional practice. Observation can document the structure and delivery of educational activities, interviews can clarify the experiences and interpretations of participants and correctional officers, and institutional documents can establish the programme's formal arrangements. The comparison of these sources can reveal areas of consistency, implementation gaps, and opportunities for improvement. Any conclusions about the effectiveness of the programme should be proportionate to the available evidence and acknowledge the limitations of a qualitative study conducted within a specific institutional setting.

The overall discussion positions child protection education as a potentially important component of humane and socially responsive correctional rehabilitation. Its practical value depends on the quality of implementation, the relevance of educational content, the availability of institutional support, and the extent to which learning can be translated into responsible conduct. The perspective of *fiqh siyasah* strengthens this analysis by connecting the protection of children with the state's obligations to promote justice, prevent harm, and safeguard public welfare. A programme that integrates these concerns can provide a meaningful framework for linking correctional rehabilitation with child protection objectives. Establishing whether this potential is realised at the Bengkulu Women's Correctional Institution requires systematic empirical evidence concerning implementation, participant experiences, institutional constraints, and the outcomes that can reasonably be demonstrated.

Conclusion

Child protection education for female inmates at the Bengkulu Women's Correctional Institution represents an important rehabilitative approach that connects the protection of children's rights with the development of parental responsibility and social reintegration. The analysis indicates that educational programmes should extend beyond the provision of legal information to encompass the recognition of violence against children, the promotion of non-violent parenting practices, and the development of awareness regarding children's physical, psychological, and social needs. The effectiveness of these initiatives depends on the relevance of educational materials, the competence of facilitators, institutional support, and collaboration among correctional institutions and child protection stakeholders. From the perspective of *fiqh siyasah*, child protection education reflects the state's responsibility to promote justice (*al-'adl*), advance public welfare (*maslahah*), and preserve offspring (*hifz al-nasl*) in accordance with the objectives of *maqasid al-shari'ah*. The integration of these principles into correctional rehabilitation provides a normative foundation for promoting humane treatment, responsible parenting, and the prevention of harm to children. Strengthening educational programmes through context-sensitive learning methods, interinstitutional collaboration, and systematic evaluation is therefore essential to supporting sustainable rehabilitation and safer family environments. Further empirical assessment is required to establish the actual implementation and measurable outcomes of child protection education at the Bengkulu Women's Correctional

Institution, ensuring that conclusions concerning its effectiveness are grounded in verified field evidence.

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